

1920



VOL. XVI. 行發日一月一年九正大 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 1.

GENERAL TOPIC:
PRAYER AND REVIVAL

LEADING ARTICLES:

The Call to Prayer.
 W. F. Bull.

The Missionary's Prayer Life.
 E. F. McFarland.

Praying in Korean.
 Cyril Ross, Ph. D.

The Presbyterian Forward Movement.
 W. N. Blair, D. D.



JANUARY, 1920.

SE

14-13
 Y. 16, 187

1920

SOCONY



PRODUCTS

THE MARK OF QUALITY

PERFECTION OIL HEATERS.

Easy to operate, easy to care for—especially useful in bath rooms and small sized rooms. Two sizes, No. 101 and No. 525 kept in stock. Oil cooking stoves in various sizes also kept in stock.

LAMPS. BRASS HANGING.

Suitable for drawing rooms, libraries, churches, schools, etc. Give best and softest light for reading by.

RAYO STAND AND RAYO BRACKET.

The ideal lamps for the study. No glare and no flickering.

RAYO MIDGET LANTERNS.

Give best light and service—stay alight in the strongest winds.

"NONPAREIL" ILLUMINATING OIL.

Is acknowledged to be the best illuminating oil manufactured and is most suitable and economical for all styles of lamps.

GASOLINE (Motor Spirit).

For motor Cycles, Motor Cars, etc. etc.

LUBRICATING OILS.

For all classes of machinery, including motor cars and cycles.

STANDARD FLOOR DRESSING OIL.

By using Standard Floor Dressing Oil on wooden floors the amount of circulating dust is reduced eleven-twelfths. As dust is such a potent factor in the spread of diseases, such as tuberculosis, influenza and pneumonia, the advantages of Standard Floor Dressing Oil in hospitals or public buildings are readily apparent.

STANDARD FLOOR OILER.

To insure an even distribution and to avoid putting on too much Standard Floor Dressing Oil we recommend the use of Standard Floor Oilers, which regulate the flow exactly as desired. Three sizes are kept in stock, 8 inches, 10 inches and 12 inches.

PETROLATUM (Vaseline).

For use in Hospitals and Dispensaries. Stocks of both yellow Petroleum and White Petroleum always on hand.

GLE BRAND CANDLES.

The Standard Oil Company of New York,

26 Broadway.

Head Office for Korea : 178 Gishudori, Seoul

STATIONS AT:

**YOKOHAMA, GENZAN,
YAMAGUCHI, ANSHU,**

**CHEMULPO,
KUNSAN,**

**SHIN WIJU,
PING YANG.**

FUSAN,

BRITISH AND FOREIGN BIBLE SOCIETY, KOREA AGENCY.

The Bible Society is doing its very best to maintain its stocks of Scriptures in spite of difficulties in the binding and printing trades. During the past two months we have experienced unusual delays in getting delivery of binding orders. Our difficulties are not all over yet but every effort is being made to get what books are needed.

A copy of the new catalogue will be sent on application.

HUGH MILLER,
Secretary.

THE SUN LIFE ASSURANCE COMPANY OF CANADA

Assets \$ 97,620,380
Business in force . . . \$340,809,000

• Strong reserves, excellent bonuses, liberal surrender values and attractive methods of settlement.

For prospectus and full information apply to

F. W. HILL, Chief Agent,
Board of Trade Building,
75 Yamashitacho,
Yokohama,

Box No. 175.

THE JUHACHI BANK, LTD.

(The Eighteenth Bank)

CAPITAL Yen 6,500,000

HEAD OFFICE, NAGASAKI.

BRANCHES:

Seoul, Wonsan, Chemulpo, Kunsan,
Mokpo, Fusan, Yongsan.

SEOUL OFFICE,

Kogane-machi, Nichome,
opposite Oriental Development Co.
Tel. Nos. 580, 420.

Banking facilities of all kinds. The
Bank has correspondents in the principal
Cities and Towns.

THE RISING SUN PETROLEUM CO., LTD.

IMPORTERS OF
RED "SHELL" BENZINE

The World Famed Motor Spirit, giving best results and greatest mileage.
Obtainable from J. H. Morris, Seoul, and Dealers everywhere.

ALSO
ILLUMINATING OILS AND PARAFFIN WAX.

Manufacturers of
PARAFFIN WAX & STEARINE CANDLES
of every description.

THE RISING SUN PETROLEUM CO., LTD.

JAPAN AND KOREA.

SEOUL OFFICE,
SEIDAIMON.

Insure your Properties and Belongings against loss by fire, etc.

THE NEW ZEALAND INSURANCE Co., Ltd.

Fire and Marine Risks accepted at current rates
upon application.

PASSAGES TO ANY POINT IN AMERICA ARRANGED ACROSS THE PACIFIC.

NECESSARY INFORMATION AND TICKETS SUPPLIED.

TOYO KISEN KAISHA.

L. RONDON & CO.

AGENTS. SEOUL.

Why should your orders travel

20,000 miles

OVER THE SEA AND BACK

when you can have them filled right here, and
at the same time help along our Korean students,
by placing them with the

INDUSTRIAL DEPARTMENT

OF THE

KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

SEOUL, KOREA

**DEPARTMENTS: Printing, Furniture (in hard wood or grass rope);
Photography; Soap and Candles; Machine work.**

**TAIYANG YANGPOK
SANGHOI**

THE SUNRISE TAILORING CO.

Wishes to increase the number of their
foreign customers.

We have a large experience in up-to-
date clothing and can offer a wide range
of cloths and serges for selection.

We undertake LADIES' DRESS-
MAKING in the latest fashions at mod-
erate cost.

TELEPHONE NO. 2977

CHONG-NO, SEOUL.

(Next door to Christian Literature
Society).

ASK YOUR GROCER FOR
Nestle Company's Products

**MILKMAID BRAND
EVAPORATED MILK**

*Unsweetened, crndensed to
the consistency of Cream*

NESTLE'S MILK FOOD

for Infants ond Invalids

NESTLE'S CHOCOLATE

**MILKMAID COFFEE & MILK
ETC., ETC.**

Sold by the
PRINCIPAL STORES

E. D. STEWARD & CO.

Beg to inform their numerous clients that on and after January 1st their FORWARDING AGENCY department at Chemulpo will be closed and it will not be possible for them to undertake the handling of goods going either in or out of the port of Chemulpo after that date.

All other departments of our business will be conducted as hitherto, with earnest attention to the best interests of our customers.

HEAD OFFICE - - - **Chemulpo.**

BRANCHES : Seoul, Wonsan, Wonsan Beach, Sorai Beach.

THE CHOSEN INDUSTRIAL BANK, LTD.

(CHOSEN SHOKUSAN GINKO)

Established by Special Charter, 1918.

CAPITAL subscribed **Yen 10,000,000**

PRESIDENT : T. MISHIMA.

DIRECTORS : M. ARUGA, M. NAGAMURA,
K. SAKURAI, MARQUIS PAK YUNG HYŎ.

HEAD OFFICE : Nandaimondori 2-chome, Seoul.

BRANCHES : Songdo, Chungju, Choongju, Kongju, Chochiwon, Taijon, Nonsan, Kangkyong, Choonchon, Chulwon, Kangneung, Chonju, Yili, Chyongeup, Kimche, Namwon, Kwangju, Mokpo, Yusoo, Pukkyopo, Yungsanpo, Quelpart, Taiku, Pohang, Kimchun, Sangju, Fusan, Choryan, Kunsan, Masan, Chemulpo, Tongyung, Chinju, Haiju, Sariwon, Pyengyang, Chinnampo, Anju, Wiju, Siawiju, Pakchon, Yungpyon, Wonsan, Hamheung, Pukchong, Chongjin, Kyongsong, Sungjin, Sunchun, Suwon, Choulipo, Songchyongli, Sinmasan, Wonsanli and Kangkei.

Loans made for agricultural, industrial and commercial enterprises.

Loans made equally to Japanese, Koreans and foreigners.

General banking business transacted and Savings Bank deposits specially dealt with, for public convenience.

Deposit Transfer Account : No. 409.

THE MITSUI BUSSAN KAISHA



SEOUL

Chemulpo, Fusan, Kunsan.

HEAD OFFICE: Tokyo, Japan

BRANCHES: Main towns in all the world

Import and Export

General Commission Merchants

MAIN BUSINESS

Rice and other Grains, Fertilizer, Lumber, Cotton Fabrics,
Machinery, Metals, Chemicals, Coal, Mineral Products.

AGENTS FOR

NOBEL'S EXPLOSIVES Co. Ltd., GLASGOW,
THE TOKYO MARINE FIRE INSURANCE Co.

KYO BUN KWAN

Methodist Publishing House

1 Shichome, Ginza, Tokyo

When you want books of any sort write us.

Theological books—Commentaries, Dictionaries, Sermons, Church Histories,
Bible History.

Bible Study books—for devotional and class use.

English Literature—in various editions.

Selections for students of English; Grammars, etc.
Current Fiction.

School Books—Agents for Ginn and Company. Large stock of Readers, Geographies,
Histories, Arithmetics, etc.

Household books—Medical and Health books.

Magazines—in stock and by subscription; any magazine, published anywhere.

Remember for Books

KYO BUN KWAN

TOKYO.

MEIDI-YA CO., LTD.

TRADE



MARK

BY SPECIAL WARRANT PURVEYORS
TO

THE IMPERIAL HOUSEHOLD.

HONMACHI, 1 CHOME, SEOUL

TELEPHONE
Nos. 212, 1722

P. O. TRANSFER ACCOUNT
Keijo No. 44.

DEALERS

in Preserved Provisions, Glass-ware, Crockery-ware, Table Cutlery, Soap,
Perfumery, Candies, and other Sundry Articles.

Any orders from the country will be treated with specially prompt attention.

HEAD OFFICE:

Yokohama.

OTHER BRANCHES:

Tokyo, Osaka, Kobe, Moji, Nagoya, Kyoto, Kanazawa, Fokoka.

THE DAI-ICHI GINKO, LTD.

FORMERLY THE FIRST NATIONAL BANK OF JAPAN.)

ESTABLISHED 1873.

HEAD OFFICE:—TOKYO.

Y. SASAKI, President.

CAPITAL SUBSCRIBED	¥ 22,700,000
CAPITAL, PAID UP	20,550,000
RESERVE FUND	16,200,000
DEPOSITS, OVER	350,000,000

SEOUL BRANCH:—Honmachi, Niehome, Seoul.

Deposit Accounts received either subject to cheque or on time. Interest allowed on Deposits. Foreign Exchange bought and sold. Letters of Credit issued. Cable Transfers effected. Every other description of Banking Business transacted.
Telephone Nos. 11, 611, 2317 & 2885.

R. Takemura, Manager.

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief, REV. A. F. DeCAMP.

MISS A. R. APPENZELLER,	MISS F. L. CLERKE,	REV. C. L. PHILLIPS,
REV. B. W. BILLINGS,	REV. J. W. HITCH,	REV. H. A. RHODES,
MR. G. BONWICK,	REV. D. M. LYALL,	REV. W. SCOTT,
MR. F. M. BROCKMAN,	MR. H. MILLER,	MRS. M. L. SWINEHART.
MRS. H. M. BRUEN,	REV. G. S. McCUNE, D. D.	MISS E. WAGNER.

Contents for January, 1920.

ILLUSTRATIONS :—

Presbyterian Church at Andong	...	Frontispiece
Cornelius Baker Memorial Hospital, Andong	...	do
PRAYER AND REVIVAL		
Editorial	...	1
THE CALL TO PRAYER		
Rev. W. F. Bull	...	3
THE MISSIONARY'S PRAYER LIFE		
Rev. E. F. McFarland	...	7
PRAYING IN KOREAN—EXPERIENCES AND HINTS		
Rev. Cyril Ross, Ph.D.	...	10
SOME DIRECT ANSWERS TO PRAYER		
Rev. M. B. Stokes	...	13
Miss E. A. McCully	...	14
PRESBYTERIAN FORWARD MOVEMENT IN KOREA		
Rev. W. N. Blair, D. D.	...	15
NOTES ON THE LIFE OF REV. KARL F. A. GUTZLAFF		
Rev. N. C. Whittemore	...	17
NOTES FROM ANDONG STATION		
Mrs. R. E. Winn	...	19
KOREA M. E. ANNUAL CONFERENCE		
Rev. H. D. Appenzeller	...	20
KING'S DAUGHTERS' CIRCLE		
Miss Laura Yi	...	22
NOTES AND PERSONALS	...	22

PRINTED BY STUDENTS OF THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, CHOSEN.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society, of Korea, Seoul.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50 ; including postage to America, Great Britain and other parts of the world, ₩3.00 (\$1.50 gold or 7s.6d). Single copies, 25 sen.

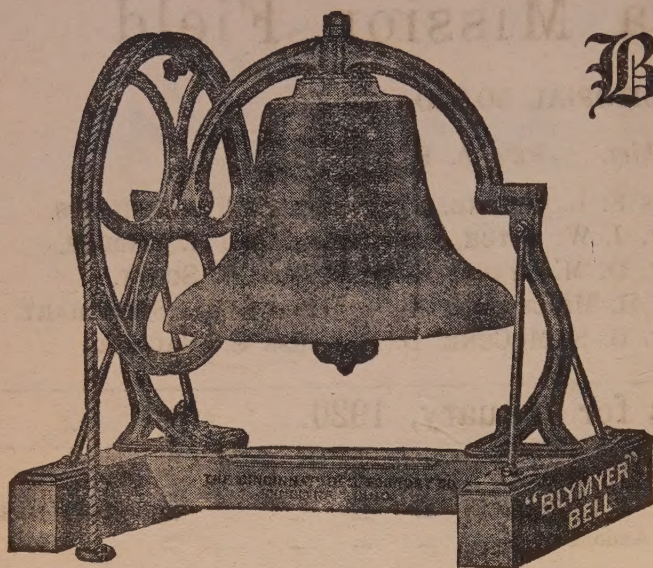
Business matters and Subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money order. Please do not send stamps or domestic Money orders. If preferred Subscriptions may also be sent to any of the following :—

IN AMERICA.

DR. F. M. NORTH, 150 Fifth Avenue, New York. MR. D. A. DAY, 156 Fifth Avenue, New York.
REV. A. E. ARMSTRONG, 439 Confederation Life Chambers, Toronto, Canada.

IN ENGLAND.

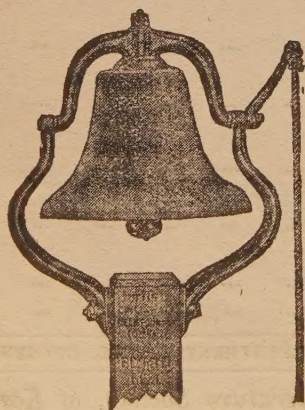
MRS. S. BONWICK, 5 Dickenson Road, Crouch Hill, London, N. 4.



Blymyer Church Bells

Sweetest of All Sabbath Sounds

For fifty years "BLYMYER" Bells have been sold throughout the world and thousands of them are in use. They are being used in Mission Churches and Schools everywhere, and because of their excellent qualities as regards tone, volume of sound, carrying power and durability, they are recognized as the best Bells to be had. "BLYMYER" Bells are made of a special composition used only by ourselves.

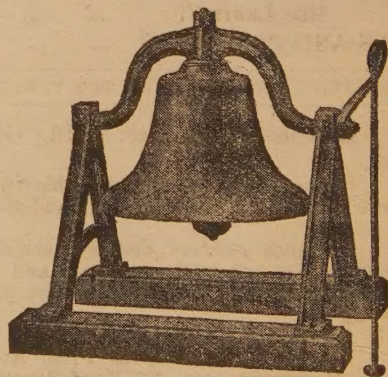


They are made in sizes to suit any purpose, from 18 inches diameter up to 54 inches. We show herewith three of the most popular styles of mountings for Missions. "BLYMYER" Bells are all carefully tested, and the purchaser can always be assured of the best possible value for his money.

Write for Special Price
on the "BLYMYER" Bells
to Missions

The Cincinnati Bell Foundry Co.

Cincinnati, Ohio, U. S. A.





THE PRESBYTERIAN CHURCH, ANDONG.



CORNELIUS BAKER MEMORIAL HOSPITAL, ANDONG.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVI.

JANUARY, 1920

No. 1

Editorial,—Prayer and Revival.

OUR EDITORIAL BOARD at a meeting in November, with singular unanimity and promptness, agreed that "Prayer and Revival" shall be the key-note of this periodical during 1920. These two words are so frequently used together as to suggest that they are vitally related and so indeed they are, inasmuch as they are not so truly two words as they are a *couple* of words associated in holy wedlock, the offspring of which are the children of the kingdom of God. No spiritual awakening can be discovered, either in Scripture or out of it, which was not antedated and inspired by the spirit of prayer. The three mightiest revivals described in the Bible are deliverance from the bondage of Egypt to the freedom of Canaan; translation from the realm of symbol to that of substance, in the incarnation of the Son of God; and liberation from the letter that killeth to the Spirit that giveth life, on the day of Pentecost! All three of these mighty movements were the responses of the Almighty to the prayers of His distressed people. In Exodus the Lord said to Moses, "I have surely seen the affliction of My people which are in Egypt and have heard their *cry* by reason of their taskmasters; for I know their sorrows and I am come down to deliver them out of the hand of the Egyptians." In the Incarnation the Sun of Righteousness rose upon a world bathed in a darkness that might be felt. Ceaseless prayer had been offered for the coming of Him who was "to bruise the Serpent's head," but just before the tremendous event there was a generally diffused expectation that the World Deliverer was soon to appear from the East and people because more fervent in prayer, as witness Anna and Simeon who departed not from the temple but served God with fastings and prayers night and day waiting for the Consolation and the Salvation of Israel! So also the coming of "The Father's promised gift" the Holy Spirit, was ushered in by prayer on the day of Pentecost.

BUT GOD conducts His revivals through *leaders*, who are developed in His school of prayer. Moses had faith to enable him to refuse "to be called the son of Pharaoh's daughter" but he lacked faith to attempt Israel's salvation through *faith*, so he slew an Egyptian and hid him in the sand, and fled for his life into the Horeb wilderness where, in God's prayer school for forty years, the scales fell from his eyes and he was able to discern the bush burning with fire and unconsumed, and to hear God's voice saying, "Moses, Moses, I have heard the cry of my

people. I am come down to deliver them—come now, therefore, I will send *thee* unto Pharaoh that thou mayest bring forth the children of Israel out of Egypt.” Moses had become pre-eminent in prayer, one who talked with God face to face as a man speaketh with his friend. The leaders in the Incarnation revival were two; John the Baptist, who was alone in a wilderness with God in the school of prayer until his “showing unto Israel” at the age of 30, and the Virgin Mary, whose consecration through faith and prayer seemed absolute as expressed in the words, “Behold the handmaid of the Lord, be it into me according to thy word!” The prayer-matured leaders of the revival of Pentecost were the disciples and the church members numbering 120 who, with one accord at the Master’s command, were in an upper chamber in prayer and supplication until the day of Pentecost, when Earth’s supreme blessing was vouchsafed, the outpouring of the Holy Spirit which was the seal of all that God had done in the past, and the pledge of all His promises for the future!

SINCE then till now the man most used for promoting revivals in the Church of Jesus Christ is the Apostle Paul who was both a trophy and triumph of prayer. As Saul of Tarsus he was the chief persecutor and waster of the Church. He consented to the death of Stephen and “kept the raiment of those who slew him.” But he saw Stephen’s shining face and heard his prayer of love “Lord lay not this sin to their charge,” and shaken in his soul was prepared for the shock of that more dazzling light on the Damascus road which blinded and hurled him to earth, there to hear the voice “Saul, Saul, why persecutest thou Me?” and to obey the mandate,—“Get up and go to the house of Judas in the street called Straight and it will be told thee what thou must do.” Next he was bidden to pray, and for three days and three nights he did so eating and drinking nothing. Finally Ananias was sent to his succor, daring to go through the Lord’s assurance “Behold he prayeth.” Ananias’ greeting was “Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest hath sent me that thou mightest receive thy sight and be filled the Holy Ghost;” then Saul arose, was baptized and ate. It would seem now as if he were adequately equipped; but no, the Spirit took him into the desert of Arabia, where for three years in God’s school of prayer he became a past master in prayer, in revival and in world evangelization, the like of which in mortal man the world has never seen!

FORWARD movement in Korea. We are glad to call our readers’ special attention to “The Forward movement in Korea” as explained by Dr. William N. Blair on page 15 and trust that all missionaries in Korea will rally in prayer and effort for the success of this most vital cause.

NEEDS of the lepers at Kwangju. Our note in the December issue of this magazine, setting forth the desperate needs of the lepers at Kwangju elicited money responses from several persons for which Mr. Swinehart has expressed deep thanks. More help is needed.

A CLEARING House of Prayer. We trust that after reading Mr. Bull’s earnest call to prayer on page 7 our readers will carefully consider its closing practical suggestion that a Covenant of Prayer be prepared in which kindred spirits may unite as “helpers together in prayer” for a mighty revival in Korea and throughout the world! Please consider prayerfully this very vital suggestion and if the Master approves, send your name to the editor (A. F. DeCamp, Seoul, Korea) for enrollment, that final steps may be taken for the practical working out of the Covenant.

The Call to Prayer.

BY W. F. BULL.

The letter from our Editor-In-Chief which brought the request for this article conveyed the information that "Prayer and Revival" would be the keynote for 1920, and that the writer was requested to prepare an article on "The Call to Prayer."

The first question that presented itself to my mind was:—"Why should our Board of Editors feel it desirable to issue such a call at this time to a body who are pre-eminently men and women of prayer?" Our whole lives are lived in prayer. It is as natural for us to pray as it is to breathe. Prayer is a part of our very existence. Each day is begun and closed with prayer. Each duty is begun and ended in prayer. We pray by the way. We pray as we go out and we pray as we come in. If we should awake in the night we are conscious of His presence and our hearts go out to Him instinctively in prayer. Then, too, we have our regular, stated seasons of united prayer; the church services, our weekly Station prayer meetings, and at some of our Stations even daily prayer meetings.

In view of these facts it seems almost strange that our Board of Editors should feel the need of issuing such a call. It is manifest though that they were convinced of three things, viz.—

First:—Of a great and urgent need for a
REVIVAL,

Second:—That the kind of praying that we have been and are doing will not bring the desired results,

Third:—Of the need for definite, united, agonizing prayer for a mighty outpouring of God's Spirit in gracious revival upon ourselves and upon the church "that is called by His name."

In order to feel the need for a revival we must—

Face The Facts.

The FACTS are that we have now come to a time in the history of the Church when we are facing a most serious and critical situation; a time when we are not only not making progress but are actually losing ground. The fact that we are actually losing ground is manifest in:—1st. Actual loss in numbers.

2nd. In the life and activities of the Church.

On return from furlough, a little over two years ago, I was distressed to see what a large falling off had taken place during my absence. The general attendance on the churches throughout the field had fallen off perceptibly and the life and activities were far from what they had formerly been. At first I thought that possibly these were conditions peculiar to my field, but as I began to get information from other fields I saw that they were pretty general. Churches which had an average attendance of three hundred or more have fallen off until they are barely over a hundred. Churches which had congregations of about two hundred have fallen off until they have now only about thirty or forty (possibly sixty or seventy). Here and there scattered through the country there are erstwhile church buildings standing vacant and falling into decay because the congregations have ceased to meet. As I have gone over the country and worshipped in our large city churches I have been impressed with how empty they are as compared with what they were a few years ago.

Of course statistics are very unreliable and often misleading, but our Presbyterian General Assembly's statistics show a falling off in total number of adherents for the past year of 16,857. Of course some of these can be accounted for, having moved away, and so they are not actual losses; but these figures

are appalling and show that we are not only not gaining but are losing ground.

Not only has the Church suffered this numerical loss, but there is a still greater falling off in the spiritual life and strength of the Church. The former zeal for preaching and winning their fellow-countrymen to Christ is woefully lacking. Sabbath observance is much more lax than it used to be and the lives of many of our church officers are actually stumbling-blocks rather than living testimonies to the power of the Gospel. They, to say nothing of the rank and file of the church members, are becoming so absorbed in money-making that they are affiliating with the godless men of the world and losing all their influence for Christ and the Church.

I am most grateful to know that these conditions are not universal; that there are bright exceptions, churches or fields where there has been no special falling off or abatement in zeal and activities. But, speaking generally, of the churches throughout the country I think we shall have to acknowledge that for the last four or five years we have been gradually, but steadily, losing ground.

Do not let us encourage ourselves with false comfort by saying that the writer is taking an unnecessarily gloomy and pessimistic view of the situation; that things are not so bad after all; that this falling off which is referred to is nothing more than what we all expected; that where there were such large crowds literally flocking into the Church there would be necessarily the subsequent falling away; that this is entirely in accord with Christ's own teachings in the parable of the sower and other passages; that this is the time of winnowing, of separating the grain from the chaff; that we have passed through the stage of rapid, external growth and have now come to the stage of consolidation and internal organization when the churches are being taught and developed in the Christian grace of liberality etc., etc.

We frequently hear our friends say: "Well, while the churches are not making any definite

outward growth they are '*holding their own*' pretty well." Now we know that this can not be true. If the Church, (or individual) has not sufficient vitality for good vigorous growth we can be sure that they are losing ground, both in numbers and in the spiritual life of the Church.

The need of Special Prayer for a Special Time.

The writer is anything but pessimistic. I do not believe that the bottom has dropped out and that the churches are going to wrack and ruin. The future is as bright as God's promises are sure, and I believe that we are soon going to have a mighty outpouring of His Spirit in gracious revival. I believe I have seen unmistakable evidence that He is already working in the hearts of men, preparing the way for this time; but the revival is not going to come until we are much more concerned and much more in earnest than we are now. God has told us in passages without number that He will hear the prayer of faith; but He has also qualified this in almost equally numerous passages, teaching us that it is not the expectant faith alone that will be rewarded but the persistent faith, the faith that is tremendously in earnest; that knows what it wants and keeps on until it gets the object of its petition. Christ teaches this truth in the parable of the importunate widow. He concludes this parable by asking, after assuring us that God will hear those who cry unto Him "*day and night*," "Nevertheless, when the Son of Man cometh will He find faith on the earth?" i. e. such faith as this woman manifested. James tells us that the *supplication* (fervent petition) of the righteous man availeth much in its working.

Christ says: "Blessed are they that *hunger and thirst* after righteousness;" i. e. blessed are they whose spiritual longings and aspirations are so keen and intense that they become actually painful, like a great physical hunger or thirst. The Psalmist says: "As pants the hart after the waterbrooks, so panteth my soul

after Thee, O God." This picture of the hart in the time of drought wandering over the low foot-hills of the desert with parched throat, and in great distress, panting eagerly for the refreshing streams of water, is the condition that Christ describes as "blessed." Again, the Psalmist says: "My soul breaketh for the longing that it hath unto Thine ordinances." So great were the yearnings and longings of his soul for spiritual blessings that the experience was positively painful and it seemed as if his heart would break for the longings that it had.

God has given us examples of men who were dead in earnest, who had great burdens on their hearts and has let us see how they acted under those conditions. The Bible is full of such illustrations, but let us take only two or three for our purpose.

Daniel:—Daniel was living over in Babylon in personal ease and comfort but his beloved, native land was lying waste, a reproach and byword, an occasion for the enemy to deride and blaspheme. He says: "*I set my face unto the Lord to seek by prayer and supplication, with fasting and sack-cloth and ashes;*" and then he tells us how he prayed. As we read on down this wonderful prayer we come to these words: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; for Thine own sake, O my God, because the city and Thy people are called by Thy name." The intensity and fervor of this prayer are indicated in the short, broken sentences and gives us the impression of shortness of breath, and makes us think of the hart as he pants after the water-brook in the forty-second Psalm. In the second verse of the tenth chapter Daniel say: "*In those days I was mourning three whole weeks. I ate no pleasant bread,*" etc.

Ezra:—Hardly was the Temple completed and the worship restored before the people began falling into sin, contracting heathen marriages and affiliating with men of the world (sins prevalent in our churches today). Reports of these conditions were brought to Ezra. He did not take them lightly and think that they were things that could be passed

over. He says: "When I heard this thing, *I rent my garment and my robe and plucked off the hair of my head and beard* and sat down confounded. And I sat confounded until the evening oblation." Chapter ten, verse one reads: "Now while Ezra prayed and made confession, *weeping and casting himself down before the House of God*, there were gathered unto him a great assembly of men and women and children, for the people wept very sore."

If any one in this day and generation should forget his dignity so far as to show such zeal and distress as this which was manifested by Ezra he would at once be pronounced a fit candidate for the "Holy Rollers." If we should witness such a scene as described above, the actor would immediately be branded as a fanatic, as being over zealous, as having more zeal than discretion, etc., etc.

If any one of our number should be so overcome with the burden of souls or so distressed at the lifeless condition of the Church, or the sins in the lives of the Church officers and people as to forget to take his meals and cry out to God in agony of soul, I am afraid that we would all become uneasy about him, fearing that there was something wrong with our brother's mind. But, why should we, brethren? If we should witness such a scene today we would say that the actor was a fanatic; *but Ezra was a great national leader of God's chosen people.*

Nehemiah:—As we come on down to Nehemiah we see that he had such a great burden on his heart that he could not hide it from the king in whose presence he stood. It showed in his very face. The king said to him: "Why is thy countenance sad, seeing that thou art not sick? This is no other than sorrow of heart." Nehemiah replied: "Why should not my countenance be sad when the city, the place of my fathers' sepulchres lieth waste and the gates thereof consumed with fire?" How could it be otherwise and how could he keep from showing it even in his countenance?

It is the prayer that comes forth from such burdened hearts as these that is going to prevail with God. We are all very familiar with the *expression* "agonizing in prayer" but I am afraid that most of us know little of the *experience*. About a year ago, some of us on whose hearts the need of a revival rested heavily, felt led to send out a call for united prayer for this object. Taking Matt. 18: 19 as our title-deed we sent a circular letter around our Mission asking all to pray daily for a revival. The letter was signed by practically every member of our Mission, and though a whole year has elapsed and in the mean time we have gone through another Annual Mission Meeting, Presbyteries, Councils, Station Meeting weekly prayer-meetings and even daily prayer meetings I think I shall be safe in saying that it has been less than five times during the year that I have heard anyone pray definitely for a revival. I do not mean to be critical of the fellow-members of our Mission, I believe they are as consecrated and faithful a body of workers as you will find anywhere, but I do know that if we have a great burden on our hearts that we are going to speak about it, and that others are going to know it and that we shall not be able to refrain from crying out to God day and night. Even with our ordinary routine of duties and prayer we may expect God's blessing upon us, that the Churches will be built up and souls saved; *but only in a measure*. It is not this kind of praying that is going to bring us the great Pentecostal outpouring that the Churches so need and for which we are waiting. We shall have to come to the point where we are so dead in earnest that we shall be willing to have it said of us as it was of Paul, "Paul, then art beside thyself." In Jeremiah 33: 3, God says: "Call unto me (as one in distress or pain) and I will hear thee, and show thee great and mighty things." In Jeremiah 29: 12-13 He says: "And ye shall call unto me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me—WHEN YE SHALL SEEK ME WITH ALL YOUR HEART."

Paying the Price.

In a former article in the KOREA MISSION FIELD I remarked that to be soul winners for Christ we would have to *pay the price*. It is also eminently true that *a life of prevailing prayer will be costly*. It will be necessary for us to know something of the fellowship of Christ's sufferings, and "Fill up that which is lacking in the afflictions of Christ for His body's sake, (the Church)." If it is true that the Holy Spirit makes intercession for us with "groanings that cannot be uttered" then must not our prayers be of the same kind of intercession? It will cost us sleepless nights, it will make us go without our meals, but it will be worth it, for it will enable us to become Israels with God and we shall have the great joy of seeing the work of the Lord again prospering in this land.

We fail to exercise the power in prayer that we might because we are not willing to pay the price. Our hearts are so full of other things that we are not willing to take the time for prayer. On a number of occasions I have heard the suggestion made that a certain time be set aside for prayer *and fasting*. Almost invariably the suggestion to fast has made the people flinch and recoil from the proposition. The suggestion generally produces a discussion as to the efficacy of fasting in this day and generation. On being told that such men as Daniel, Ezra and Nehemiah fasted in order to give themselves more wholly to prayer the questioners reply: "Oh, that was in Old Testament days. We are now living in the New Testament dispensation."

We could point out examples of fasting in the New Testament, but even though we could not, there are certain great, eternal principles that hold true, whether in Old or New Testament times. The first is that God is not going to answer our prayers in the fullest way until we are intensely sincere and in earnest. The second is that when we have a great burden on our hearts the question as to whether we will go without a meal or not will be a matter of very small consequence and we shall often prefer to spend the time in prayer than at the

table. Christ was so absorbed in talking to the woman at the well that He forgot the water for which He had asked and showed very little interest in the food which the disciples brought, saying that it was His meat and drink to do the Father's will."

A Practical Suggestion.

In issuing this CALL TO PRAYER I would like to make it more than simply a magazine article to be read and forgotten. Instead of issuing the call and then leaving it up in the air to vanish in vapor may we not have something definite in the way of practical fruitage. I am sure that there are any number of our friends who are sick at heart over the languishing condition of the Churches and who would welcome an opportunity to enter into a Covenant of Prayer with kindred spirits and

pray daily for a great REVIVAL for this land and for all the other countries of the world.

Can we not get in touch with each other? Even though there should be only two; in the light of Matt. 18:19, it will be worth while. I would like to suggest that our Board of Editors appoint someone living in Seoul to act as a sort of Clearing House, to whom we can write indicating our purpose of entering into this Covenant, and also making any suggestions as to plans for praying, i. e. as to time or special seasons of prayer, etc. This person whom the Board may appoint would then inform us of any such suggestions and also let us know the names of those who would be associated with us in this Covenant. May the Lord pour out upon us the Spirit of Intercession and grant us a gracious reviving in the midst of the years.

The Missionary's Prayer Life.

BY E. F. MCFARLAND.

The deeper the fellowship with the Lord Jesus Christ the greater the blessing and power that radiates from the missionary's life to the natives about him. Our lives ever speak louder than our poor broken Korean, and it is only prayer, and much of it, that enables our lives to talk for Christ to those with whom we are in constant contact. How eagerly they hang upon the missionary's teachings to learn more of Him who overcame, and then how startled and surprised they are to find the "teacher" giving away to his temper, scolding the cook-boy, the coolie and others who do not satisfactorily minister to all his physical comforts or obey his orders.

The failure of the Lord's servants through selfishness, sarcasm, irritation, temper, criticism, unloveliness, money matters, dictatorialness, and self-assertiveness must desperately grieve the heart of the Master, when He would have them His living epistles of love and gentleness read by a lost heathen world.

The missionary can only overcome these

outstanding sins in his life by a constant walk in prayer with His Master. These very sins are daily and hourly sapping the spiritual power and influence of many of God's servants and thereby making them unfit messengers of a Gospel that teaches victory and peace in Jesus Christ. It is well, upon our knees in prayer, to turn to such passages as Gal. 2:20; 6:14; Eph. 4:1-3; 5:1-2; 6:18; Phil. 2:1-8, and many other such searching words and let their brilliant rays burn deep into our hearts, convicting us of lack of love, humility, and crucifixion for Christ's sake.

How many of us are bringing forth the fruit of the Spirit, which consists not of fine words but of godly living? How many of us expect to bring forth that fruit with the prayer-life we are now leading? It is said "Prayer changes things." Is there enough of it in our lives to truly change things in them and also in the lives of others? The one big question for each one of us missionaries is: "Are we willing to faithfully meet the demands of

steady, constant prayer-life, and give the necessary time to it?" Many are inclined to feel that it is really easier and less irksome to get along on a limited prayer-life and trust more to their own resources in the hour of temptation and perplexity than to try and make time for being alone with Him. Also if we do not feel that the petty irritations and sarcasms amount to much and pass them over lightly we are very sure to be careless in regard to much time for prayer.

On the other hand, if we definitely realize that every thing that is not under the Spirit's approval and control in our lives is absolutely wrong, is working harm to others, and is exceedingly grieving to Him, then we shall enter into a prayer-life that will enable Him to use our lives to the full for His glory. It is not what the missionary does but what His Lord does that counts for anything in eternity. He must work through men and He can only do so in those lives yielded up to Him in regular faithful prayer.

"Pray without ceasing" is the call to the missionary to walk clothed in the spirit of prayer, moment by moment holding deepest fellowship with His Lord, that His Lord may work miracles through his life, in the heathen and Christian converts alike.

As we read inspiring missionary biography we find that those who accomplished great things for their Lord and His kingdom were all men and women of most devoted prayer-lives.

Many missionaries complain about lack of time for prayer. There must be time! Lack of it is suicidal to the missionary's spiritual life and service. He must find time and guard it carefully or fail in his high calling. To fail to make time is to take it for granted that what one is doing is of sufficient spiritual quality and value without seeking special help or guidance from Him.

Let us fully realize what prayer is, what it does for us and through us for others, and then not be self-deceived into believing that we are fully doing His work or doing a work acceptable to Him, when we are giving but a frac-

tion of the day to definite prayer. The morning prayer-time alone is not enough. Some hope to get sufficient spiritual energy during fifteen or twenty minutes of devotion in the morning before breakfast to run their religious motor all day. Let us not be deceived, for the missionary who soweth little prayer also reapeth few spiritual results in his work. In the early morning the Lord's servant can well spend the time praying with reference to his own spiritual life and walk, seeking cleansing and power for the day of service ahead of him. In faith he should accept the Lord's presence for the day and go forth with his heart garrisoned and filled with the peace of God that passeth all understanding. His heart and mind at that hour should be thrown into such a trusting, prayerful attitude toward His Master that all through the day fellowship and quiet prayerful talk with Him shall be the natural thing. Then his native helpers, the household servants, and all others who meet him, seeing the lack of all rush and haste, seeing the quiet and peace there, take knowledge of him that he has been with Jesus. Here and there we meet a godly missionary whose life is clothed in a quiet and sweet dignity and oh, how restful it is to all of us. Surely a deeper prayer-life can take out of us that nervous haste and make our lives speak more forcibly of the peace of God that should characterize the life of all His servants. What power the Spirit can pour out through a life thus given to prayer.

The missionary has to touch all of his work during the day, and he can only accomplish this by the way of the throne. He can send out letters to his farthest away groups and words of comfort to tried or tempted converts, but by the way of the throne each day he can bring the very power of God upon all the work to the remotest corners of his field, and he can bring help to the tempted, wisdom and power to his helpers, and all manner of blessing to every church and every Christian therein. The intercessory touch is the God-given touch upon lives far away from us. In order that he may

be the instrument for bringing the touch of God into the lives of many the missionary should put down at least an hour a day for intercessory prayer as a part of his regular program, and then keep it more diligently than he would a meal hour. In that hour he goes over all the work of the field with his Master and points out to Him all the varied needs of the helpers and different churches.

Oh, it is a great joy to steal away to a quiet place for an hour or more during the day, and there just lay the burden of all your work at His feet, and know with assurance that He is going to take care of it, and also do real miracles in the lives of those for whom the Spirit leads you to pray. What a load of anxiety it lifts from the missionary's mind as he puts it all over into His Lord's hands.

I returned home from a long country trip once and on the way back thought of the joy that I was going to have in taking an hour or more each day, beside the morning watch, for special communion and intercession. I was to be home only ten days and on arrival there I found enough work accumulated to keep me busy for two weeks working every day from early to late. I sat down and made a memorandum. As I looked it over I said to myself, "If I am to do all this work I shall hardly have time for brief prayer in the morning, to say nothing of an hour sometime during the day's work." I decided therefore, that some of the work would have to slip but that I would not give up my hour of intercessory prayer. I found a quiet hidden place where no-one would look for me (it is very distracting to a soul unburdening itself before God to be anticipating interruptions), and there I stole quietly away every day after lunch. What a restful time it was! What blessings for us in being shut in alone with God. But wonderful to me was the way the work got accomplished; it was simply a miracle to me. Furthermore, in answer to prayer, several items on the memorandum proved to be unnecessary, and other necessary things were thought of and done, so that at the end of those ten days everything I had plann-

ed and more still had been carried out, and I had had the blessing of the hour of intercessory prayer. I went to the next itinerating trip rested in the whole man and realizing anew the need of taking more time with God if His work was to be done.

Surely if He is the Head of the vineyard and we are laborers together with Him it is imperative that we spend at least an hour a day with Him to receive His orders, to know His plans for His vineyard, and to plead before Him for the many needs of the work.

Our calling as missionaries is a very high one and a very spiritual one, therefore to fulfil it constant prayer and waiting on God in the Spirit is required. Prayer should dominate the mind of God's servant to such a degree that no matter what he turns to do, it should be in a spirit of prayer. As we open the door to greet our native guests, be they officers or laymen, Christian or non-Christian, it should be with a real prayer upon our hearts for some blessing in the meeting and conversation. Let inner prayer guide all the discussions and conversation, and then get down and pray with the departing helper. Let us never be careless about prayer with our native workers. As we act carelessly so will they grow careless. As your heart burns with the prayer spirit so will they be inspired by example into a prayer-life. When out itinerating, to rest in some quiet place on a mountain top and have prayer with the helper of that field, brings new hope and sunshine into the helper's life, and the next time he goes over that mountain pass alone he is going to remember that little season of prayer and he will pray there alone. Let us bring God through prayer into all of our work and release the powers of the Holy Spirit to do great things in the lives of this "Chosen people."

Let us not make more of seeing men and putting through plans with them than of seeing God and letting Him plan and execute for us. While out itinerating it never pays to consider the work of seeing some one or of rising early to make a wild dash for home, of such impor-

tance as to cut time for quiet unhurried prayer before Him. Let us not forget that we are His servants and give Him the reverence that servants should give their Master. I find that it never pays to see any one until I have had sufficient time to see Him first and get my instructions from Him for the day. It is well for all the churches to know that their pastor puts waiting on God of such first importance that he will see no guest until his hour of prayer and the breakfast that follows are over. It also helps to make an impression upon one's helpers when they find that the missionary regards prayer as the most important duty of all the day.

If the missionary prays and lives a prayer-life before the native workers he can get his churches to pray, and if he gets them to praying he gets real spiritual life going in their midst, so then he can throw on the scrap heap a whole stack of organization plans, invented by some well-meaning people to make dead churches come to life. The Holy Spirit gives life in the Lord's work, and earnest prayer, not plans and organized machinery, causes the Spirit to pour out Himself upon all the work.

May all of God's missionaries give themselves so abundantly to the great service of prayer and have their lives so filled with

prayer that we may see real miracles of grace done by Him in all of His work, and may they soon see a great revival spread through out the whole Orient bringing a multitude to the feet of the Lord of Glory.

PRAYER

Prayer is the mightiest force that men can wield;
A power to which Omnipotence doth yield;
A privilege unparalleled, a way
Whereby the Almighty Father can display
His interest in His children's need and care.
Jehovah's storehouse is unlocked by prayer,
And faith doth turn the key. O! would that
Men made full proof of this wondrous means and then
Would mightier blessings on the Church be

showered,

Her witness owned, her ministers empowered,
And souls ingathered. Then the Gospel's sound
Would soon be heard to earth's remotest bound.
All things are possible if men but pray,
And if God did but limit to a day,
The time in which He'd note the upward glance,
Or fix the place, or name the circumstance,
When, where or why petitions could be brought,
Methinks His Presence would by all be sought.
But since He heareth prayer at any time,
For anything, in any place, or clime,
Men lightly value Heaven's choicest gift,
And all too seldom do their souls uplift
In earnest pleading at the Throne of Grace.
O let us then more often seek His face,
With grateful hearts, remembering while there
To thank our Father that He heareth prayer.

Author Unknown.

Praying in Korean—Experiences and Hints.

By CYRIL ROSS.

It was sometime in 1893 that the writer, having been in Korea a year or so, keenly felt his good-for-nothing-ness to comfort a young couple of Christians who had just lost their first-born baby boy. The young missionary, to be sure, could show interest in the bereaved parents by attending the funeral service and even by taking a nominal leadership of it, to the extent of selecting and leading in the singing of appropriate hymns and in choosing passages of Scripture suitable to the occasion,

but as yet he could neither offer prayer in Korean or say anything to comfort but in disjointed attempts at speech. Prayer had to be offered in English, if at all, and only the benediction pronounced in Korean. Was a religious service ever more replete with perfunctory form than was that one! My heart solemnly vowed, "Never shall I again be caught dumb, helpless to console a fellow Christian through prayer in the hour of his bereavement. Whether or not I shall learn to preach in Ko-

mean for some time, I must at all pains master enough of the language to enable me to offer prayer!" And it never happened again; but the happening was not because parents ceased to part with their dear babies but because the divine Gardener who transplanted the frail forms to celestial surroundings enabled the human messenger of comfort to get enough of the language at an early date, to invoke in their hearing the heavenly Comforter Himself to exercise His own consoling ministry.

However, this was only the first of many difficulties I had to encounter in learning to pray, and especially to pray in public, in Korean. Our readers outside of Korea may not know that there are, so-called, high forms of address to the Deity. These are not the ordinary forms of speech but those appropriate to "the exalted solemnity of the throne to be addressed." In those days the Koreans in south Korea were not given to prayer in such manner as has been witnessed for a week past in response to the call of the General Assembly of Korea. Were one learning to pray in Korean today, attendance on those meetings day and night (for the last day the Christians, in numerous instances, did not go home for food all day), would give him an opportunity to acquaint himself not only with Korean religious life as expressed in prayer, but with the language of prayer unsurpassed by the choice diction of saintly bishops in the Church of England as on record in the Book of Prayer; or of devoted "bishops" in the Presbyterian Church such as Dr. Herrick Johnston whose "Book of Forms" is known to many ministers. Some ungracious critic of printed devotional literature like those just referred, to has labelled them "canned prayers." However much foreign missionaries may depend upon "canned goods" from the homeland, this, type of "preserved prayers" is unknown to the Korean at large. Only once, in over a score of years, was it the writer's experience, when inviting a man to offer prayer the second time the same day to elicit the response, "I don't know any other prayer." He had offered one that he

had memorized, just as the foreigner has to do in starting; he for the thought but the foreign missionary for the dialect. The writer one day made what he thought was a brave attempt to repeat in public a memorized prayer in Korean. The prayer was well enough adapted to the occasion because written and printed by an older missionary. The chances are that the inexperienced missionary did what the late Dr. Richard S. Storrs (that prince of extempore preaching) suggests that students should not do, who would learn to preach without notes, for he says, "Do no violence to your own nature." Some people have memories they can trust and others have sad memories of what they cannot trust. For memory to be at its best there must be an entire absence of self-consciousness. In a word, self-reliance is needed. "Sink or swim" I determined to offer the memorized prayer at all costs! Had I not repeatedly said it in my study and out of doors while walking? Had I not rehearsed it in a deliberate way and also more rapidly? Now, a beginning must be made in public or who knows the day when one will achieve anything! The public worship began. The time for the prayer came and I had not, as usual, asked some Korean to be prepared to offer prayer. "Let us pray" said the missionary lips. Only a few brief sentences were released when an awesome silence overwhelmed me! Do pastors at home surmise that some members of the congregation do not follow as they guide the thought in devotion? "Would that no-one then present was concerned to follow that prayer" I thought. Suddenly all was blank and dark. I held on to the sides of the pulpit as firmly as a victim at the dentist's grabs the sides of his chair to get relief as an extraction is in progress. Not being able to recall my next Korean sentence silent embarrassment was heightened by a "now or never" and a "don't give it up" mental suggestion. I never asked anyone how long I stood there, but conquest this time would make the next time easier, while defeat here would hound its

unfortunate the next time he tried, so try he must! With closed eyes and a silent ejaculatory prayer for help the next sentence came and in a moment or two the work was done, a breakdown, perhaps, but an escape from absolute failure at any rate. Having done thus poorly the missionary was on his mettle to magnify this part of the public service. Someone else could take charge of the singing and of the service generally, he was going, before long, to offer prayer in Korean.

It was some years after this that private prayer in Korean was daily offered in Korean during furlough in the United States of America. If no-one but the Lord understood that first prayer in Korean offered in public it is not a matter at which to wonder. Inasmuch as Korean and English are all the same to the Omniscient and although facility within the limits of a modest vocabulary had been attained, there was no good reason why the practice should not be maintained. As a result of this persistence the writer is on record for the statement that he would rather offer prayer in the Korean language than in English. A few missionaries, after a score or more of years in service being largely shut off from their own nationals, lose facility in their use of the mother tongue. Be that as it may, the Korean language lends itself to expressions appropriate to prayer. True, English embodies greater elegance of diction but the very difficulties which dishearten the beginner in Korean, the half dozen or more ways of saying the same thing according as one wishes to employ honorific vocabulary and forms, in the long run are aids to the dignity of expression and render the Korean language highly suited to petitionary propriety. Nor must we imagine for a moment that the emotions do not have full play. Orientals, generally, are extravagant in their expressions. They wish you a round number of blessings, ten thousand. These unlimited expressions are very appropriate when applied to the Deity. Who would think of finding fault with the poet for singing,—

"Had I a thousand hearts to give,

Lord they would all be thine!"

Korean devotional expressions are much on

that order; hence their suitability to such themes as the love of God, His wisdom and His might! So much for an experience or two.

Now a word on "hints" and "suggestions" to beginners in prayer in the foreign tongue. Whatever the language of Heaven may be, prayer is the language *with* Heaven. A practical man will not waste time in making guesses about the former but will acquaint himself with the latter. It is not enough, however, to be able to pray, the missionary must be able to pray in the tongue of the people. If one's spirit is reverent let him not fear the appearance of feeling or lack of reverence as for a season he directs his teacher to repeat and repeat day after day prayer sentences for an hour or two. Let him attend prayer services though he realizes he is there primarily to learn the language and only secondarily, as yet, for worship. The best way to learn to swim is by actually swimming, or, as one puts it in another way, "start by trying to swim a few strokes under water." While one is trying to learn to pray in the foreign tongue have the teacher begin both morning and afternoon study sessions with prayer, a prayer to learn to prayer! With bowed head it may be or may not be, repeat sentences after him. Memorize the Lord's prayer as a start. It will furnish a number of necessary forms. Commit to memory the prayer sentences in Mrs. Baird's *Fifty Helps*, and a prayer or two from Dr. Moffett's *Manual for Catechumens*. Conduct your own family prayer service in Korean as soon as possible. A start should be made not later than the end of the first year but as much earlier as one cares to venture. Take turns with the Koreans in offering prayer. At first the young missionary's prayer may be only two or three sentences, or even a single sentence. Don't be afraid of your own voice in Korean. By degrees increase the length of your prayers until due facility in the use of the language has been acquired. Listen with undivided attention while Koreans are praying, as a school boy listens to his fellow repeat a statement which he may have to repeat next. The brain work must be done. Despise not the day of small beginnings but keep pushing on, on. It is worth while.

Some Direct Answers to Prayer

Contributed by M. B. STOKES

The writer was, through the wonderful grace of God, saved from a life of sin and shame in January, 1905. Almost immediately came the call to preach, and he was glad to obey. In the Methodist Church it does not take long for a man to become a preacher, and I was licensed in April of the same year, and laid all my plans to join a Conference in the fall to take up the regular work of the pastorate. But during the summer I took sick. I went to see a specialist, and, after examination, he said to me: "What are you going to do?" I replied: "I am going to preach." And he said: "You ought not to do it. You ought to go to sheep raising. If you preach you will be dead in five years." That was the way he looked at it, and my case was a serious one.

But my father was a man of prayer. I was his only son and, now that I had left the ways of sin, and had given my life up to God, he was especially interested in my case. He laid it definitely before God in earnest prayer, and one day the Lord graciously spoke to him in these words from Isaiah 57:18, "I have seen his ways, and will heal him." In a short time I was well, and began work in the Conference in the fall as I had planned.

After my conversion I commenced to pray for my youngest sister who was still living away from the Lord. For some time I continued to pray for her, laying her case definitely before the Lord. Although at that time I knew very little about the mystery of prevailing prayer, and had had little experience of definite answers to prayer, God graciously heard my humble petitions, and gave to me the assurance that He would answer by saving the lost loved one. I ceased to pray for her, but commenced to rest in God's promise, reminding Him of the assurance He had so graciously given. A period of two or three years, I believe, had gone by when one day

word came that she had been brought into the fold of Christ. Praise God for His goodness.

About six years ago I was nearly 150 miles away from home in the country when a telegram came bringing the news that one of our little boys was sick. I knew that his sickness must be severe, and at once went to God in definite prayer. That night I rode my horse about thirty miles to take a boat for Wonsan, and, as I went I was continually lifting up my heart to God. I laid the case definitely before Him, telling Him that I had given the child to Him, and I only desired His will. Soon God's answer came, when the Spirit graciously applied these words to my heart: This sickness is not unto death, but for the glory of God." A great rest and peace came to my heart with these words, and I was able, by God's grace, to rest in confidence in Him during the long days of the child's illness. In due time he was perfectly restored to health, and we were able to say that God had indeed made it a blessing to our souls to the glory of His name.

Last April and May, a year ago, we had several cases of diptheria in our home. We took all of these cases to God in definite prayer, and God graciously answered in every case. But the most remarkable of all was the way in which He dealt with our eldest son. He was the second child to develop the disease. Somehow we were led to present his case to God more definitely, and more earnestly than the others. While we were praying the presence of God seemed to fill the room, and such a clear evidence that He had heard our prayers was given that my heart was filled with joy, and I could not keep from giving expression to my gratitude in shouts of praise to His name. I cannot describe the feeling that came over me. I could not control myself for some time. My whole being seemed to be full of the presence of God Himself. Within

twenty-four hours the sick child's fever was practically gone, his throat was better, and he had no dangerous symptoms. By the following day his fever was all gone, his pulse was regular, and the membrane was fast going down. He took no antitoxin at that time, and his recovery was clearly the direct work of the Lord. Within a few days he seemed perfectly well, and never had a return of the disease. To God be all glory for His goodness.

About a year and a half ago I was spending a Sunday at one of our country churches. I was entertained in the home of a man who had formerly been a Christian, but had drifted away from the Lord. While I was there I was especially burdened over his condition, and was led of the Spirit to pray very earnestly for him. I also spoke to him, and had prayer with him, but all to no avail. In private prayer, however, God gave the assurance that He would undertake for his case, and I was enabled to rest in Him. Months past, and I heard nothing of the case until some weeks ago, when I was informed that this man was now attending the church again.

These are just a few instances of many that God has graciously given to even one so unworthy as I.

Contributed by Miss E. A. McCULLY.

Your request for some instances of answered prayer recalls to me some very precious experiences of pre-missionary days by which the Lord taught me lessons of trust. One day, that will ever stand out in my memory, was during evangelistic services that a friend of ours was holding in the country. My sister and I had gone to help as far as we could and each morning joined our friend and his wife in prayer for evident results of the Word in the salvation of souls. The whole countryside was attending, many were finding Christ, and the interest of all was focussed upon the meetings. Near the close the enemy sought to thwart the work of the Holy Spirit with a great picnic dance for the young people, an annual event for a wide community. We could

see no way to hinder the plan unless the Lord should send rain. Under a clear blue sky and hot summer sun, we met in the morning of the picnic day to ask God thus definitely to defeat the enemy's purpose. Quite near us a huge platform was in process of erection for the dance. We prayed definitely, earnestly and with conviction and returned to our lodgings. As we sat at the table a peculiar sulphurous effect tinted the sky, calling forth general remark and an explanation from our host that this was an unfailing sign of protracted drought.

Startled, if not dismayed, we looked at each other, but almost before a word could be uttered came a sudden rumble of thunder and a second or two later a veritable deluge of rain, that proved to be not a passing shower, but a downpour that lasted for hours and put an end to the plans of those who would hinder God's work.

Another very direct and striking token was granted us at a time of crisis in our city mission work when discouragements so combined that we wondered if God might be leading us to close the little hall for some more favorable work elsewhere. As we waited before Him in prayer, we were led to ask that if it were His will that we continue in that place He would send us that evening some needy soul that we had never seen before as a sign from Him that there was further work to be done there. This seemed a bit unlikely as we were so well acquainted with the neighborhood and those who attended our services. On going to the Hall we found no-one had come. The first sound of voices drew us to the door in expectancy when we found a man whom we had long known bringing with him a stranger, dissipated and unprepossessing, who sadly needed God's grace and whose coming proved a turning point in the history of the Mission Hall.

A loved worker with us in the Mission Hall had long been hoping that God would send her out to service in Africa. Cherished plans had been suddenly broken up and we were much

in prayer for light. Her thoughts were turned to the faith work of the Christian and Missionary Alliance and in great confidence we wrote to those in charge stating that we had faith for the funds required and would gladly be responsible for her going. After accepting her application, in finding that our funds were not in hand, the Board wrote saying they must defer sending her. But while the letters were being exchanged God had quickly answered our prayer for the money and we were able to reply "no need for delay, the travelling expenses have been fully contributed;" and our friend was chosen to precede a number of experienced workers waiting to return to Africa.

Two instances of God's goodness in supplying needed funds for this sister come often to mind in claiming the promise of Phil. 4. 19. A quarter's salary was due and there was no money in the treasury almost up to the hour for mailing. We made definite request of our God and at once He answered by sending a dividend from a gold mine which never before, in years, had yielded any return, nor ever since. There was no doubt of the way in which God meant it to be used.

On another day as our prayer-circle members rose from their knees after making re-

quest for funds for this same sister, they were met at the door by a stranger asking to be directed to our home as she was the bearer of a gift contributed by friends in a distant city for the work of our mutual friend in Africa. This too came just at the moment of our extremity.

Since coming to the Mission field God's answers have been many and precious. Especially is the scene of one evening impressed upon me when we had been seeing evidences of Satan's power in a strong way among some of our most valued workers. A friction had gone on until we were on the verge of a set break between two strong spirits, each quite positive as to their own right view. Putting into practice some recent teaching in Evan Roberts' monthly paper "The Overcomer" on the way to vanquish the enemy, we knelt before God asking for the binding of "the strong man" and the immediate release of the two who were so sorely exercised. No sooner had we prayed than the answer came, and the one most difficult to win was knocking at the door waiting to ask for forgiveness.

"It shall come to pass that before they call I will answer and while they are yet speaking I will hear."

Presbyterian Forward Movement in Korea.

BY W. N. BLAIR.

The General Assembly of the Korean Presbyterian Church meeting in Pyengyang last October decided to inaugurate a three years' "Forward Movement" campaign similar to the "New Era Movement" of the Northern Presbyterian Church in the U. S. A. and the "Centenary Movement" of the Methodist Episcopal Church. A committee of thirty-six, three from each Presbytery, was appointed by the Assembly to direct this Forward Movement.

This year is to be largely a year of preparation. Next year, if the way is open, we hope

to have a thorough going evangelistic campaign in every section of our territory. The third year special emphasis is to be laid on Sunday School development and work for young people.

To stimulate effort this year, the Assembly has asked all the churches to make an advance of from 25% to 100% in different items including church and Sunday School attendance, attendance on Bible study classes and benevolences; but the two subjects to be specially stressed are the weekly prayer-meeting and family prayers, an advance of 50% being set

as a minimum standard for the former and 100% for the latter.

I wish to call the attention of all Presbyterian missionaries in charge of churches to two things.

First, the importance of seeing to it that the blanks sent out by the Forward Movement committee are filled out and posted at once in all the churches according to the instructions on the blank. In the upper column called Hyen Chai Su 현제수 (the present figure) write in black ink the figures which represent the present situation. In the second column, called Chin Hung Su 진홍수 (the F. M. standard) write in red ink the figures to which the church is expected to attain during the year according to the minimum standard of advance given in the third column. It will be even better to make large copies of the blank form, fill out as directed and post them on both the men's and women's sides of the church. If these standards are clearly put before the churches now and referred to repeatedly throughout the year we may expect a great advance. I cannot emphasize too strongly the importance of promptly filling out and posting these blanks. Practically everything depends on the missionary in charge of the circuit. If you have not attended to this please do it *now*.

Second, the importance of getting the churches to realize that the Assembly will require a special report on these nine items next summer, when the annual statistical report is made, and that all items in which the standard set has been attained are to be reported at that time also in red ink and those items in which the standard is not reached in black ink. This

special report will be printed in full in the Assembly minutes together with the names of the foreign missionary and Korean pastor or helper in charge of the work.

The campaign in America demonstrated one thing beyond doubt, that the ministers who entered whole-heartedly into the movement had no difficulty in arousing interest in their churches and as a result their churches were blessed. Shall we not lay this matter on the Church's heart. Emphasize it in all your meetings. Write letters to your helpers and individual churches, enquiring what has been done with the notices and what plans are being made to come up to standard in all the nine items.

Above everything else emphasize the weekly prayer-meeting and family prayers. Simply sending out the announcement will not do it. The announcement must be followed up with special meetings and conferences, and definite promises to attend prayer-meeting and conduct family prayers, secured. Go at it this way and the response will surprise you. In one church where only twenty families formerly had family prayers a meeting was held on this subject and one hundred families promised to conduct family prayer. In many churches effort is being made to increase the number of families conducting daily prayers, not merely 100% more than last year as the Assembly's standard requires, but to 100% of the church membership.

If this spirit extends to the whole Church success in every line will be assured and we may look forward with confidence to a great ingathering during the next two years.



Notes on the Life of Rev. Karl F. A. Gutzlaff.

First Protestant Missionary to visit Korea.

BY N. C. WHITEMORE.

My first introduction to the name of the missionary Gutzlaff was early in October, 1896, as I approached the port of Shanghai on my voyage out from England to begin my missionary life in Korea. Sixty-seven miles from Shanghai, at the mouth of the Yangtze River is the island called Gutzlaff, with a very prominent lighthouse. I little knew at the time that it was named after a missionary who had sixty-four years before visited Korea.

Karl Frederick Augustus Gutzlaff, the first Protestant missionary to visit Korea was born July 8th, 1803, at Pyritz, Pomerania, Germany. He early showed great zeal in study and expressed a strong desire to become a missionary but his parents, being too poor to educate him, apprenticed him to a saddler at Stettin. At the age of eighteen he made known his desire for a missionary life in a sonnet, which he addressed to the king of Prussia. This led to his being admitted to a school at Halle and afterwards to the Missionary Institute at Berlin, where he studied at Government expense. Here he studied six languages simultaneously.

On leaving school he visited England where he met Dr. Morrison, the Chinese missionary and scholar. This turned his mind strongly toward China as his field of labor.

In 1826, under the Netherlands Missionary Society, Gutzlaff was first appointed to their Chinese Mission College at Malacca in the Straits Settlements. He was sent instead to Batavia, Java, where he landed January 6th, 1827. Here by close study and intercourse with Chinese residents he made great progress in acquiring the Chinese language.

In 1828 he severed his relations with the Netherlands Missionary Society and resolved to go on his own account to China. He went however to Bangkok, Siam (August 23, 1828) where he was very successful. He and his

wife translated many works into Siamese and made a dictionary of Cochin-Chinese and translated parts of the Scriptures into five dialects.

Between 1831 and 1834 he made three voyages along the coasts of China, Siam, Korea and the Liu Chou Islands. On these voyages he went first in the disguise of a Chinaman, but afterwards as the Interpreter, Surgeon and Chaplain on the British ship "Lord Amherst," sent out by the East India Company to facilitate mercantile enterprise. This ship started from Macao, February 25th, 1832, being sent on a voyage of commercial exploration. They were to open, if possible, new markets for the fabrics of England and India. They were to use no force, except for self-defence, but by every means to conciliate the natives. The ship visited Kiaochao, and in so doing he was the first Protestant missionary to visit Shantung province. He later landed at Weihaiwei, but being refused permission to go into the interior he sailed with the ship for Korea.

July 17th, 1832 they sighted "Corea." He says that the (Korean) trade with the Chinese and Tartars was carried on at Feng-hwang-Ching, the frontier town of Mantchou-Tartary. The ship anchored at Chwang-Shan, an island north of Basil's Bay, the inlet which divides North Chulla Province from Choong Chyun.

Gutzlaff, who was the interpreter of the ship's party, was able to communicate quite easily by the use of the Chinese characters. The Koreans however did not receive them hospitably at first and tried to block their entrance. Being a good Chinese scholar and well equipped with medical knowledge he was able to land on several of the islands as well as on the mainland. Here he distributed presents of books, buttons, medicines and planted potatoes and taught the Koreans their cultivation. On July 23rd, he relates that they

shot and captured a seal. At one point they were given a feast by the fishermen. In approaching the coast they had been bothered a great deal by fogs, their visit being during the period of the "Rainy Season."

July 25th, however, they were piloted to a better anchorage at Kan-keang and were visited by officials. Gutzlaff was able to distribute books frequently although the officials tried, after the manner characteristic of the Hermit Kingdom for so many centuries, to keep the visitors down on the beach.

The officials however accepted presents for the king consisting of pieces of cut-glass, calicoes and woolen goods, with a copy of the Bible and some Christian Tracts. After some days of negotiations these presents were finally returned. A few of the more intelligent natives risked their heads and accepted various gifts, amongst which were Chinese translations of European works on geography and mathematics.

Gutzlaff says that he could discover no trace of Christianity or of the Catholic converts. The lying magistrates denied all knowledge, even of the existence of the Christian faith. Dallet says however "while on the island of Wonsan some of the native Christians, attracted by the legend in Chinese character on the flag, "The Religion of Jesus Christ," came on board. Being saluted by a Protestant minister and not understanding his greeting, they thought they had been deceived and fled to the shore and never revisited the ship.

On August 1st. there was a marked change in the behavior of the people. There was more reserve, the presents offered were not received and questions were not answered as the officials prohibited any intercourse. August 9th, a royal commissioner arrived, but the visitors were unable to accomplish anything through him either.

A little later this first Protestant missionary to the Koreans, after being nearly a month amongst them, left their shores deeply impressed with their need of soap and Bibles. He considered the people as unreligious, and was

greatly distressed by their poverty, dirt, love of drink and their degradation. August 17th. his ship passed the island of Quelpart and he saw the last of Korea.

This visit to Korea by a Protestant Missionary in 1832 was four years before the arrival of the first foreign Roman Catholic priest, for it was not until 1836 that Pierre Maubant, a French priest reached Seoul after an arduous journey. Nevertheless, in 1707 a hundred and twenty-five years before Gutzlaff, some French priests from Peking had reached the northern border but were not allowed to enter the "Hermit Kingdom."

But in 1783, or a half century before Gutzlaff, Thomas Kim, a young Korean, who had been converted under the Portuguese bishop at Peking Alexandria de Gloria, did succeed in introducing Christianity (Roman Catholicism) into Korea.

Now for a few facts regarding the later years of Gutzlaff's life. On the death of Dr. Morrison in 1834 Gutzlaff was appointed Interpreter and Secretary to the British Ambassador to China and finally Superintendent of Trade, which office he held until his death. In 1835 he was appointed as "Joint-secretary" to the British Commission. During the Opium War and in the negotiations for peace at Nanking in 1842, he rendered valuable service because of his knowledge of the people, their language and their customs. His medical skill and great learning won the respect and confidence of the Chinese.

In 1844 he founded a training institute for the native evangelists and sent out forty-eight men trained for work. This attempt made by Gutzlaff and his associates in 1844 to spread Christianity by means of native agents "proved" as one of his biographers says, "premature and unsuccessful." But his indefatigable personal efforts for the cause of religion and Christian civilization in China, deserve to be held in grateful remembrance by the Church. To the writer it would seem that his failure in training workers was due doubtless to the

large numbers selected and to their insufficient testing.

His linguistic accomplishments were remarkable. In addition to his earlier translation of at least part of the New Testament into Siamese, he was associated with Medhurst, one of the pioneer missionaries of China, in the translation of the Bible into Wenli. He also, aided by shipwrecked Japanese sailors, translated the gospel of John into Japanese.

In 1849 he visited England, Germany and other countries of Europe and by his addresses gave a new impulse to missionary effort in China. He returned to China in 1851 and died at Victoria, Hongkong, on August 9th, of the same year.

Thus after twenty-five years of hard, pioneer work passed away one of the earliest Protestant missionaries to the non-Christian people of the Far East. Although of humble origin and not educated in his earlier years, Gutzlaff by his indefatigable labors mastered many languages and broke the way for hundreds of us, his suc-

cessors, who were later to carry the missionary work which he had so courageously begun.

Partial List of Gutzlaff's Writings.

A Sketch of Chinese History, Ancient and Modern, 2 vols. 1834.

Journal of Three voyages along the Coast of China. London, 1834.

China Opened. London, 1838.

Life of Laou-Kwang, late Emperor of China.

Editor of "The Eastern and Western Examiner" 1833-37.

Published a monthly magazine in Chinese.

Translated a good number of books into Chinese.

Bibliography.

Journal of Three Voyages along The Coast of China. Gutzlaff, London, 1834.

Forsyth, R. C. "Shantung" 1912.

Memorials to Protestant Missionaries to the Chinese, 1867, pp. 54-66.

Encyclopaedia of Missions, p. 282.

Griffis "The Hermit Kingdom."

Notes from Andong Station.

BY CATHERINE LEWIS WINN.

The special feature of the work in Andong which gives us cause for rejoicing is the **소교** or "Extension Sunday Schools" carried on for the boys and girls of unbelieving parents. Mr. and Mrs. Anderson have started such a work in two nearby villages, beside a large class of boys which meets in the city church every Sunday, while Miss Hanso is doing splendid work with some little heathen girls during the Women's Sunday School hour.

During the summer the attendance decreased for a few Sundays but last Sunday the total attendance at the three meeting places was over 300. Whenever the attendance at any one place reaches 100 the children are allowed to hold a service in the city church at which time they have a program made up of songs, reciting memory verses, telling the Gospel

story in Korean and Japanese, etc. At that time, too, prizes are given for good attendance during a number of months. Oftentimes many unbelieving mothers are seen in the congregation the Sunday when their own children are going to stand on the platform and have a part in the program, pride and joy beaming in their very faces. It is a great inspiration to to see so many children from unbelieving homes gathered together to study the Word, and our hearts are burdened for the Christian young men and women, who are their teachers, that they may have such a zeal for winning the souls of these growing boys and girls that will constrain them to live consistent Christian lives and preach the Word with power.

The Medical work of the Station has exceed-

ed our fondest hopes. In the eleven months since Dr. Smith's return from America there have been two more patients treated than in the first full three years. Already this year (Nov. 1919) the number of patients is double that of the best year previously. The receipts for September alone are 12 Yen more than for the entire first three years, while those of the last quarter lack only six yen of being as much as for the entire six years of active service before furlough.

Just a few days ago our Normal Training Class for Bible women, and other women who promised to teach in one or more country Bible classes, closed. It was an inspiration to those of us who taught them during the ten days to see how eagerly they studied and to notice the development of some of the newer women as they gradually overcame their embarrassment. The attendance was not great in comparison with some other Stations, as there were only sixteen in all, but when we realize that not a single one of these women is on foreign pay but that all are supported by the Churches (i. e. the ten regular Bible Women) it speaks well for the effort being put forth by our churches to become self-supporting. We had several prospective Bible women in training at this time but doubt if they will be sufficient to supply the demand this year.

Last Spring the circuits put on eight new Helpers in addition to the twelve they already had and also raised enough money to send two evangelists to preach in two large villages. Just recently word has come from one of these

evangelists which almost overwhelms us by the number of requests for more helpers, foreign pastors, tracts, Gospels, etc. God is truly working with power in that community.

Mr. Anderson and Mr. Winn have resumed their work of itinerating among the churches this fall. Mr. Anderson reports that on his first trip he examined 157 persons 43 of whom received baptism and 61 were established as catechumens.

Mr. Winn's first trip was to Yungduck territory which was the center of uprisings and persecutions last Spring. Most of the male church members were arrested though a few have been released. The women have borne a very heavy load in that they have had to plow sow and reap with their own hands. But, no doubt, this burden was light compared with the sorrow they bore in their hearts. A helper, who happened to go to one of his churches one Monday morning found the people gathered for worship in the church. Upon inquiry he learned that the women and children who were left of the church members (the men having been arrested or fled) had lost track of the days of the week and thought it was Sunday! We are sure their worship was just as acceptable in the sight of our Father.

We rejoice in the good news that come from the colporteurs from time to time, telling of great numbers of people becoming interested in hearing the Gospel message and of many who desire to know more of the doctrine and are eager to study the Word for themselves.

Korea M. E. Annual Conference

At the Methodist Episcopal Church, Chong Dong, Seoul,

Nov. 6-11, 1919.

BY H. D. APPENZELLER.

From the remotest village among the hills to the smallest island out to sea, all look with expectancy to the meeting of Conference. It is the time of presenting petitions, of bringing

forth new projects for approval, a time of change where change is needed. The expectancy with which this year's sessions of the Conference were looked forward to was greater

if anything, from the fact it had been postponed and from the fact that with numbers so depleted by the Spring disturbances many were wondering just what sort of a Conference could be held.

Before we give what appear to us to be the two significant actions of the Conference we will detail some of the other actions which were more than the ordinary routine business.

Rev. Nakamura presented a resolution of sympathy from the General Conference of the Japan Methodist Church for their Christian brethren in Korea, stating that a fund was being collected to help in the reconstruction of burned or damaged churches.

The report of the delegates from the Korean Federal Council was accepted with its recommendation of the week of prayer and fasting in January and the prayerful study during the coming year of the subject of organic union of the churches in Korea.

The insidious evils of the opium and morphia traffic were presented to the Conference by Mr. E. W. Thwing and a resolution was passed that "our pastors and people have nothing to do with the growth, sale or use of opium and that we do all in our power to oppose this evil traffic."

We were peculiarly favored by having with us that energetic saint of God (if so be that there are sedentary ones) Dr. J. F. Goucher. While with us he brought about the naming of the east recitation hall of Pai Chai Higher Common School as Appenzeller Hall, after the founder of the school, and made possible the securing of a bronze tablet with a medalion of the founder which is to be given by Korean friends and placed in the Hall. He broke ground for a new recitation building corresponding to Appenzeller Hall. He lectured on the Centenary, and he inspired

us all in the ordination sermon on Sunday morning.

Nor must we fail to tell of Bishop Welch's birthday on the seventh. The Conference gathered at the Myung Wul Kwan where preprandial mirth did ripple and wit did sparkle as royal candlesticks and silver spoons and chopsticks were presented.

Christmas Day was chosen as the one on which a collection is to be taken for the families of those in prison or made needy by the recent disturbances.

The question of pastors' salaries has been a pressing one during the year with the amazing rise in prices. The Lay Electoral Conference which met simultaneously and for one session jointly with the Conference brought in an estimate for ¥70. per month for man and wife. The Conference committee on this important subject brought in the recommendation that the necessity for raising salaries ranging between ¥50. and ¥70. per month be presented to the churches and Mission, and that they jointly strive toward securing this amount.

The Constitutional Amendment proposing to admit laymen to the Annual Conferences was voted on favorably by 46 to 2.

And now we would state what appear to us to be the two salient features of the sessions, (1) the determination and poise evidenced in the election of delegates to the Central Conference of Eastern Asia, and to the General Conference, and the spontaneity of desire to support all connectional interests; and (2) what under God may mean a Church not conformed but transformed — the pronouncement of the Centenary Commission that during the year the subjects of Evangelism and Tithing were to be the one chief work of the Church. May the Lord of the Harvest send forth reapers and pour upon us His Spirit, that "what man proposes" may be what "God disposes."



King's Daughters' Circle.

BY MISS LAURA YI.

In Ewha School there are several organizations namely the Literary Society, Missionary Society, Junior League, and King's Daughters' Circle. The only one of these which includes all the girls is the King's Daughters' Circle. While the Literary Society develops the girls in a social way, and the Missionary Society gives some idea of God's service, the King's Daughters' Circle develops the girls' spiritual lives.

The latter organization has ten different circles beside the leaders' circle. The leaders' circle meets every Monday evening at seven o'clock in the foreign leader's room, and the other circles meet on Sunday morning before Sunday School in teachers' rooms and classrooms.

The leaders' circle is conducted as a prayer meeting from which the leaders get spiritual food and strength to help the girls of their various circles and talk freely, giving testimony both of victory and failure. This is the happiest time for all the leaders. They rejoice together and feel sorry for others when they have sorrow, just like our Bible says:

"Rejoice with them that rejoice; weep with them that weep." The leader of the meeting

is chosen by the president and sometimes a foreign teacher or pastor from outside the school comes and leads the meeting. Business meetings are held once a month. The leaders report their own circles at this meeting.

In each of the other ten circles there are at least two Korean leaders and a foreign teacher if it is possible. Most of the circles consist of the girls of the same grade, because they can understand each other better. It is conducted much the same as the leader's circle. Even the little girls in the circle are not afraid to talk and pray, and they realize that the spiritual life ought to grow, as well as the physical, and they are eager for spiritual food. The condition of all the circles depends much on the condition and zeal of the leaders.

The aim of having the King's Daughters' Circle in Ewha is to help the individual girl's soul and keep her in deep religious life and strong faith. As the leaders come in close contact with every girl they realize that they have a great responsibility toward them and become more zealous in leading the girls in our Master's service that they may uplift our sisters in darkness.

Notes and Personals.

Birth.

To Dr. and Mrs. A. G. Anderson, Wonju, a son, John Alfred, was born on November 18.

Marriage.

Rev. Bishop M. C. Harris, D. D. to Miss Elizabeth Best on November 11th at New York.

Death.

Mrs J. V. Logan of Chungju (Southern Presbyterian Mission) died at the home of Mr. John Genso, Seoul, on December 7.

Returned from furlough.

Miss Meta Biggar, Miss Lillian Austin and the Rev. and Mrs. J. C. Crane, all belonging to the Southern Presbyterian Mission.

New Arrivals.

Miss Green and Miss Crane to the Southern Presbyterian Mission.

We regret to say that Mrs. J. S. Nisbet of Mokpo is very seriously ill. Mr. B. P. Barnhart of the Y. M. C. A., Seoul, is sick with small-pox but is improving.

The Supreme Court sustained the sentence by the appeal court of Rev. E. M. Mowry to a fine of 100 yen or 20 days imprisonment for the alleged sheltering of students who were wanted by the police in connection with the Independence Movement. From this decision there is no appeal.

TO THE FRIENDS AND PATRONS OF THE
TEXTILE DEPARTMENT OF THE

Songdo Higher Common School,

We extend to you the New Year's Greetings and the good wishes of the Holiday Season and hope that you and yours may have the best that the New Year holds in Health, Happiness and Usefulness here in Korea during the new year Nineteen Hundred and Twenty.

The patronage of our friends and customers has contributed in no small way to the success of the Weaving Department here at Sondo during the past year. With your continued co-operation we shall be enabled to serve you more efficiently and you may have a larger share in the plan for the education of Korean young men through the Textile Department of the Songdo Higher Common School.

The new two story textile Building will soon be finished. In a few months it will be equipped with the best machinery that America can produce, which will greatly increase our efficiency and capacity too.

When you contemplate buying cloth just remember two things: First, we give better values than you can get elsewhere; for our goods are woven of double and twisted yarns and we use the best dyes the world produces. Second, that you not only get good values for your money, but you know it is being used to help a worthy cause to prosper.

Free samples on request.

Address the Textile Department of the Songdo Higher Common
School, Songdo, Korea. (Kaijo, Chosen)

Gearhart's Knitting Machine



With one 60 needle Cylinder
and Ribber and one 100
needle Cylinder (No Ribber
attached) with accessories
complete.

¥ 52.50 each



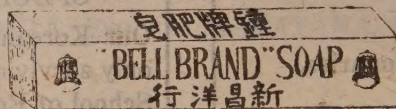
"Bell Brand" Coffee

Roasted fresh every week

This Blended Coffee is our own
speciality and is mixed with the
greatest care with a view to
securing the finest flavor. We
guarantee to use **no Chicory** but
only pure and genuine coffee
beans in this blend.

¥ 1.00 per lb.

"Bell Brand"



Laundry Soap

This is manufactured especially for us from ingredients of the highest
quality, it contains no harmful chemicals or fillers and will not injure
fabrics, hands or woodwork. Equally useful in hot or cold water. "Bell
Brand" Laundry Soap leaves the clothes sweet and clean; a trial will
prove its merits. Prices on application.

"BELL BRAND" CANDLES (American). Best quality Paraffin Wax and
Stearine Candles manufactured specially for us. In 12 oz. packets each
containing six candles. Special prices on application.

CALIFORNIA PRUNES AND APRICOTS. Fifty lbs in a box. Whole-
ale price gladly quoted.

VEGETABLE and FLOWER SEEDS, 1920. Special price list on
application.

American WHITE FLOUR and fine GRANULATED SUGAR will
arrive at the end of January.

Fresh Butter sold by the pound.
Fresh Sausage, from 1 to 2 lbs in each.
Fresh pure Lard sold by the pound.
Auto Gauntlets, lined and unlined.

Gents' Handkerchiefs (English).
"Sterno" Canned Heat.
The "Swan" Fountain Pen—Self-filling.
The "Swan" Fountain Pen—Military.



Cable address
"Ho, Seou"
Tel. No. 827.

F. S. Ho and Company.

Seoul, Korea.